15.

TWO SERMONS

Preach'd before the

Queen-Dowager

IN HER

MAJESTY's CHAPPEL

AT

Somerset-House.

By the Reverend Father *Dom. PHIL. ELLIS*, Monk of the Holy Order of St. *Benedict*, and of the *English* Congr. Preacher and Chaplain in Ordinary to Their MAJESTIES.

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A

SERMON

Preach'd before

Her Majeſty

THE

QUEEN-DOWAGER,

On *Eaſter-day*, 1686.

Si conſurrexiſtis cum Chriſto, quæ ſurſum ſunt quærite.

If you have riſen again with Chriſt, ſeek thoſe things which are above.

INto this pathetick Exhortation the Apoſtle falls in his Epiſtle to the *Coloſſians*, *ch.* 3. *v.* 1. (Sacred Majeſty): Into this ſeaſonable Exhortation the Church breaks forth at the Entry of this Solemnity, in the firſt Maſs, which we on the Vigil,

the Primitive Chriſtians celebrated at the firſt Point of the Natural Day. In theſe Words ſhe communicates to her mourning Children the joyful News, that her Beloved *was dead and is alive:* Words which expreſs not only the *Reality*, but alſo the *Efficacy* and *Extent* of our Lord's Reſurrection; that the yearly Revolution of this Feſtival implies ſomething more than our Bleſſed Maſter's glorious Riſing from the Dead, that it carries us farther than a bare Memory of his Triumph, that it comprehends the Glory of the *Members* as well as of the *Head*, and celebrates our own Victory over Death, *if* indeed *we are riſen again with Chriſt.*

My Text therefore is an Argumentation founded upon two Suppoſitions; the one, *of Faith*; the other, touching *Matter of Fact:* Of Faith, That Chriſt is riſen; the Fact, That we are actually riſen with him; *Si conſurrexiſtis cum Chriſto.* The one he ſuppoſes as a Firſt Principle of our Religion, which falls not under diſpute: The other needs a Confirmation, and is to be prov'd by ſomething more evident than it ſelf. The Proof of our Reſurrection muſt be drawn from our diligent application *to thoſe things which are above* (*quæ ſurſum ſunt quærite*) or, as he expreſſes himſelf more clearly in the following Verſe, from *ſetting our affections on heavenly things* (*quæ ſurſum ſunt ſapite*); from leading a ſupernatural Life, and weaning of our Hearts *from all that is below*, *& non quæ ſuper terram.* But there can be no Reſurrection to a *New Life*, unleſs by way of neceſſary Diſpoſition there be a Death to *the Old:* To riſe again therefore, we muſt firſt die; Death being the *Medium* or Boundary between theſe

two

two Lives, this of the World, and the other according to God. For ſince they are incompatible, and, in ſome manner, contradictory, the one muſt ceaſe to be, before the other can exiſt; and by conſequence, the Preſence of the one, muſt demonſtrate the Deſtruction of the other. Wherefore, *that we are riſen again with Chriſt*, is evinc'd by our being dead to the World; and this doubly prov'd; firſt, by the Affirmative, *ſeeking thoſe things which are above*; and then by the Negative, *not ſetting our affections on things below.*

My Text thus expounded, divides it ſelf, and calls upon me to ſpeak a Word to each of theſe Reſurrections, that of Chriſt, and this of the Chriſtian, which jointly compoſe the Subject of our preſent Joy, and conſequently are the fitteſt Subject of the preſent Diſcourſe, and of Your Royal and Favourable Attention. But when I reflect, that St. *Ambroſe*, and after him the whole Current of Divines, piouſly ſuppoſe the Bleſſed Mother of our Lord firſt ſaw his Reſurrection, both ſaw it firſt, and was the firſt who believ'd it; it being moſt agreeable to Reaſon, and a natural Conſequence of Affection, that ſo loving a Parent ſhould receive the firſt Viſit from ſo loving a Son; that ſhe who moſt eminently ſhar'd in the Pangs of his Death, when *the Sword* of Sorrow *pierced her Heart*, ſhould taſte the Firſt-fruits of his returning to Life: Let us, before we proceed, beg her Interceſſion, that I may ſpeak of this great Myſtery as one *who is riſen again with Chriſt*; and you attend unto my Words, as they *who ſeek the things which are above. AVE MARIA.*

Ambr. lib. 3. de Virg. verſus Med.

If

If you are riſen again with Chriſt, ſeek the things which are above, &c.

I. OF all the Myſteries of our Holy Religion, the Reſurrection of Chriſt is the Principal; becauſe it is the higheſt Proof of his Divinity, the greateſt of his Miracles, the chiefeſt Inſtance of his Veracity, the Earneſt of his Promiſes, and the Foundation of all our Hope. And upon this Conſideration St. *Ambroſe* calls it *the Corner-ſtone and Baſis of Faith, primum & maximum Fidei Fundamentum.* His Conception and Nativity were but the remote Preparations to it; His Life and Doctrin, the Means; His Death and Paſſion, the immediate Diſpoſitions: But *his riſing the third day according to the Fleſh*, was the ultimate End of his coming, as being *the firſt in Intention, and the laſt in Execution.* In this conſiſts the Strength, the Meaning and Intent of the Apoſtle's Aſſertion, That *Jeſus Chriſt was deliver'd for our Sins, and roſe again for our Juſtification.* For, as the Church ſings in the Office of Yeſterday, *Nihil nobis naſci profuit niſi redimi profuiſſet.* The Excellence of our Being had avail'd us nothing, if a Redemption had not reſtor'd us to the End of our Creation, forfeited by Sin; ſo a Redemption it ſelf would not have anſwer'd our Neceſſities, if a Reſurrection had not perfected and crown'd the Work of our Juſtification.

Rom. 4. 25.

But as it naturally follows, the further the Conſequence draws from the Firſt Principle, the obſcurer it grows; the deeper the Water is, the further we are from diſcerning the Bottom; the greater the Miracle,

Miracle, the leſs comprehenſible: ſo we find the Myſtery of the Reſurrection to be the moſt profound, and conſequently the moſt obſcure and difficult of all our Credends. For how inexplicable ſoever the Heathen Philoſophers judg'd the Immortality of the Soul, they could not deny but the Light of Nature diſcover'd it to be reaſonable: But all their Application, Enquiry, and force of Reaſon, fell ſo ſhort of the Reſurrection of the Body, that while they admitted the one, they derided the other as impoſſible, as chimerical, as the Dreams of Simple, or the Reveries of Frantick Men. Thus when St. *Paul*, *Acts* 17. had diſcours'd the Point to the moſt Learned of them, they call'd him σπερμολόγον, a *Babler*, or Diſperſer of ridiculous Novelties; to others *he ſeem'd to be a ſetter forth of new Gods*: And when he came to this Point in his Diſcourſe on *Mars-hill*, before that celebrated Bench, *hi quidem irridebant, ſome mocked*, ver. 32. Neither did *Feſtus*, when he had heard the ſame Apoſtle upon that Subject, conceive a better Opinion of him, than of a Madman, venting the wild Fancies of a diſturb'd Brain; *Inſanis Paule*; *Paul*, thou talkeſt like one diſtracted. Nay, the Apoſtles themſelves, after ſo many clear Predictions to prepare their Minds to the Belief of this Myſtery, when the Women brought the Relation of Matter of Fact, *that Chriſt was truly riſen, putabant deliramenta quæ dicebantur*, thought they were bigotted, and fancy'd Apparitions, till they believ'd them. So hard is it for Reaſon to allow a Return from *the Privation to the Habit*, from Death to Life.

Yet the Son of God propoſing a Religion to Men, would have us act like Men, when we aſſent unto it.

Indeed

Indeed, to exerciſe our Humility, and to found a Merit in Believing, he requires our Aſſent to things above, but never contrary to Reaſon. And there-
Rom. 12. 1. fore to render *our Service Reaſonable*, he has not left us deſtitute of Arguments to evince this dark and profound Myſtery; ſuch Arguments, as no Rational Perſon, without ceaſing to be ſo, can reject; becauſe they are ſufficient, becauſe they are the higheſt the Subject Matter will admit. And ſuch are all thoſe Apparitions recorded by the Four Evangeliſts, *ſhew-*
Acts 1. 3. *ing himſelf alive after his Paſſion, in multis argumentis*, ſays St. *Luke*, *by many Arguments*; or, as the Vulgar Tranſlation has it, *by many infallible Proofs*; that is, unqueſtionable Inſtances; For in Matters of Fact, an Inſtance of the thing aſſerted, is the higheſt Proof, and that which founds a Rational Conviction. Should we with-hold our Aſſent, in expectation of a ſtronger Motive, we ſhould never embrace any Reveal'd Truth, we ſhould never credit any Hiſtory or Account of things diſtant or paſt; becauſe we ſhould require a farther Evidence than the Thing propos'd can afford, than the nature of Credibility can bear. And in this appears the Unreaſonableneſs, and, at the bottom, the Infidelity of ſuch as, under pretence of Wit or Precaution, before they will render to the Articles of Faith, call for the Evidence either of Demonſtration or Senſe, both which equally exclude Faith, which is, according to the Apo-
Heb. 11. 1. ſtle, the *Evidence*, that is, a Conviction of the Being of ſuch things *as do not appear*. Had theſe Modern *Sadducees* been preſent at the Glorious Reſurrection of our Lord, they would certainly have remain'd as incredulous as the old, who even amidſt Prodigies and

and Miracles ask'd for *a Sign*: For when their Eyes had been Witneſſes to the Life of his Body, they muſt ſtill have ſubmitted to the Belief of his Divinity, which neither fell under the Verge of Senſe, nor roſe ſo high as Demonſtration in this Caſe, tho' it created as great a Certainty as either, but from a leſs Evidence: And we that behold neither the one nor the other, are as much oblig'd in Reaſon to believe both, upon the Credit of the Apoſtles, the Teſtimony of the Scriptures, and of the Church which delivers them.

Thus without entring *the Monument with Peter and John*; without any ocular Teſtimony, or ſo much as inquiring into a Poſſibility of a Reſurrection, we are guarded from Error in our Belief; our Holy Faith is abundantly atteſted; the ſubmiſſion of our Underſtandings and the firmneſs of our Aſſent to this dark and inexplicable Myſtery, are warranted to be *a Reaſonable Service*. For the greater Obſcurity of any one Article do's leave no more place for doubt, than the Cleareſt Point of our Religion; ſince we do not believe *This* upon a different Evidence from the other, but both jointly upon the Atteſtation of *ſuch Works as never any one did*, that is, which could not be perpetrated by any Power leſs than Divine. *John* 15. 24.

Thus we find a ſure footing for our *Hope*, knowing, *that he who rais'd up our Lord Jeſus, will alſo raiſe us up by Jeſus*; ſince the Reſurrection of Jeſus is not only the *Meritorious Cauſe* of ours, but alſo the *Efficient* and *Exemplar*. For, as the ſame Apoſtle argues, *as we have born the Image of the Earthly, we ſhall alſo bear the Image of the Heavenly*. As 2 *Cor.* 4. 14. *Philip.* 3. 21.

he took our Nature upon him, and dy'd to assimulate himself to us in a Mortal Condition; so he rose
Philip. 3. 21. again, *that he might reform our vile* and corruptible *Body, and render it like his own Glorious Body.* By Dying, he *merited* our Resurrection; by Rising in Glory, he gave us a *Pattern* of our future Happiness; and by assuming us into a Participation of his Brightness and Immortality, he is the Cause Efficient of our Resurrection. This Consideration obviates all Questions which a limited Understanding might start as to the *Possibility* of it, and stops the Mouth of *the Animal Man, who do's not comprehend the Power of God*; and of corrupt Nature, which is ever ready *to speak perverse things.* For, as it is evident, we made not our selves, but, to find the Original of our Being, we must ascend to a *First Cause*, which could have nothing distinct from it self coexistent to it self: so is it clearly inferr'd, *all things were made by him*, and extracted out of a meer
Aug. Ser. 91. *de Verb. Apost.* Nothing. Now St. *Augustin* inquires, *Which you take to be the greater Miracle, the commanding us* to be *and* live *out of Nothing, or the restoring us to Life, who already had a Being, tho' we ceas'd to live? Doubtless*, replies he in the name of every reasonable Creature, *it is more to make that which was not, than to repair that which was*: Utique plus est facere quod nunquam fuit, quam reparare quod fuerit. *And I ask you*, adds the Father, *why he cannot raise us after we are turn'd into Dust, who, if we were reduc'd into Nothing, could give us a Being?*

But, blessed be God, I stand not here at the Bar, *to be call'd in question by you touching the Hope and Resurrection of the Dead.* I appear in this Chair to preach

preach the Faith you have already ſubmitted to; for, *ſo we preach, and ſo you have believ'd.* I come here chiefly to declare to you the Extent of this Article of our Creed, how far it carries us, to what it do's oblige us. *How far it carries us, that we die to the old Life; To what it do's oblige us, that we walk before him in newneſs of Life.* For two things are requir'd, ſays the Maſter of our Schools, to perfect the Juſtification of an Offender; the Remiſſion of the Sin, and the Amendment of the Sinner. The Sin was blotted out by the effuſion of Chriſt's precious Blood upon the Croſs: The Amendment of our Lives was merited, was ſuppos'd, but not effected by his Reſurrection. The Merits of his Death are apply'd to us in our Baptiſm, where we promiſe to enter upon a *New Life*; but this Promiſe is fulfil'd by acting conſequently to it. The Church anſwer'd for our Dying with Chriſt, before we were capable of knowing what we engag'd for; but this Engagement is to be made good after we arrive to uſe of Reaſon, by approving our ſelves to be a *New Creature*, in the ſuitable Conformity of our Lives, and *ſeeking thoſe things which are above:* Your Attention, and my Second Part.

II. IN the preceding Chapter of this Epiſtle to the *Coloſſians*, the Holy Apoſtle delivers an excellent Moral upon the Principal Myſteries of our Redemption, and ſhews how they are apply'd to us, and expreſs'd in us; as, *a ſpiritual Circumciſion, by putting off the Body of Sin*, ſignified by the Circumciſion of Chriſt; a dying and *being buried with him* in the Waters of Baptiſm, imported by the ſhedding his Col. 2. 10. 11. 12.

precious Blood, and laying his dead Body in the Monument; that *we are quickned* and revived *together with him*; and continues, *Let no man judge you in part of the Holy Day*; for so the vulgar *Latin* and the *Greek* have it, where the common Translation reads, *in respect of the Holy Day*. I know the sense of the Letter, according to the general Interpretation, is, Let no one condemn you for neglecting to observe the Jewish Festivals or Ceremonies. But some Expositors understand it to be spoken in a larger and more spiritual sense, and by way of Caveat, that we should not flatter our selves as if we had perform'd the Obligations of this Day, for the purpose, by devoutly meditating upon the Resurrection of Christ, (which is only one *Part* of the present Solemnity) without proceeding to the other, to solemnize our own Rising again from the Death of Sin, which is the Second Part, the Fruit and End of the other. But whether you allow of this Interpretation or no, at least this is *fidelis sermo*, a faithful Saying, an unquestionable Truth, *If we be dead with him, we shall also live with him.* Die therefore we must, not only a natural Death, which is the Punishment of Sin, but also a spiritual one, which is the Death of Sin. We incurr'd the fatal Sentence *of returning into Earth*, by seeking those things which are upon Earth; we revive into a Spiritual Life, *by seeking those things which are in Heaven.* The one consists in the Separation of the Soul from the Body; the other, in the Union of the Soul with Christ, *that the Life also of Jesus may be made manifest in our mortal Flesh*, as the Apostle speaks; that our Conversation even in this World may be so pure,

In parte diei festi. *Ἐν μέρει ἑορτῆς.*

2 Tim. 2. 11.

2 Cor. 4. 11.

pure, our Actions ſo ſpiritual, and our Affections ſo fix'd upon things above, as to expreſs a lively Similitude of our Lord's Reſurrection.

Wherefore the Holy Fathers obſerve a threefold Analogy or Reſemblance between the Reſurrection of Chriſt, and that of a Chriſtian. The firſt ariſes from the Cauſe of his Reſurrection, which the Apoſtle tells us was the *Operation of God*, or the Omnipotent Hand of the Divinity reuniting the Bleſſed Soul of Jeſus to his dead Body, and *not permitting his Holy One to ſee Corruption.* Thus a Soul once dead to God, can never by its own Strength, for it has none; by its own Endeavors or Performances, which are inanimate; or by the practice of Moral Vertues, *which are dead in themſelves*, re-enter into the Life of Grace, without the merciful Aſſiſtance, miraculous Operation, and *the Change of the Hand of the moſt High*, whoſe ſole Prerogative it is to command *Light to ſhine out of Darkneſs*, as well to repair what has once ceas'd to be, as to make what never was before. This is a Fundamental Truth, and as it were a Firſt Principle of Chriſtian Religion, deliver'd by Jeſus Chriſt, declar'd and frequently urg'd by the Doctor of the Gentiles, and repeated by the Holy Ghoſt in many Councils, and at laſt in that of *Trent*; where it is decreed, to the condemnation of Modern *Pelagianiſm*, and to vindicate the Churches Doctrin from the Calumnies or Miſtakes of thoſe who ſtill miſrepreſent it, That whoſoever aſſerts, Man, by his own Works, perpetrated either by the Strength of Nature, or by the Aſſiſtance of the Law, may be juſtified without the Grace of God thro' Jeſus Chriſt, *Anathema*, Let him be accurſed.

2 Cor. 4. 6.

Conc. Trid. Seſſ. 6. Can. 1. de Juſtificat.

By

By declaring the Inſufficiency of Nature to a Good and Juſtifying Life, ſhe condemns thoſe Men who think they may be ſav'd by leading only a Moral Life, according to the *Dictamen* of Reaſon, without the Practice of Religion. By excluding the Old Law, ſhe cenſures the Judaizing Chriſtian, who places it in equal Ballance with the New, or at leaſt thinks this not ſufficient, without the Obſervance of the other. And laſtly, By eſtabliſhing the Neceſſity of Grace to perform every Good and Vertuous Action, ſhe warns us not to preſume or relie upon our own Merits; ſhe directs us whither we are to lift up our Eyes, whence we are to expect our Salvation; and points him out, who gives Birth to our good Deſires, Warmth to our Affections, and Life to our Actions; both the *Velle & Perficere*, the Will to riſe again, and the Execution of it, *by ſeeking thoſe things which are above.*

Philip. 2. 13.

This is the Second Analogy of our Reſurrection with that of Chriſt, the Proof and Experiment *that we are riſen from Death to Life.* For as we cannot diſtinguiſh an Animate from an Inanimate Body, but by the Palpitation of the Heart, Pulſe of the Artery, Heaving of the Lungs, or the Exerciſe of ſome ſenſible Faculty; ſo cannot we diſcern a Soul inform'd with the Life of Grace, from another which is depriv'd of it, but by ſuch Operations as are proper to that Life, as the Reſtraint of our Appetites, a Command of our Paſſions, a Modeſty in our Behavior, a Veracity in our Words, a Sincerity in our Dealings, a Relieving the Poor, aſſiſting the Diſtreſſed, embracing and doing good to our Enemies. Theſe are the Authentick Proofs of a Real Reſurrection,

rection, and a lively Reſemblance of Jeſus Chriſt's *Surrexit Dominus vere*; *Our Lord is truly riſen.* And how did he make it out he was truly riſen? *Multis Argumentis*, ſays St. *Luke*, *By many Arguments*, many infallible Proofs. And wherein did theſe conſiſt, but in appearing often to his Diſciples, ſhewing the Marks of his Death, eating and drinking in their Preſence, and *ſpeaking of the things pertaining to the Kingdom of God.* In like manner, *if our light ſo ſhine before men, that they ſee our good works*, we expreſs the Reſemblance of a Glorified Body, *Donum Claritatis. If we carry about the Mortification of Jeſus in our Bodies*, we copy out the Marks and *Stigmata* of his Paſſion. If we ſtand firm and unſhaken in the midſt of Perſecution, we become a lively Repreſentation of his *Impaſſibility*, *Donum Impaſſibilitatis. If we run* with delight *the way of his Commandments*, when Charity *has enlarged our Hearts*, and even the Lets and Impediments we meet with in the Service of God are ſo far from retarding the Courſe of our Vertue, that, on the contrary, they inflame our Zeal, and furniſh new Matter to provoke and heighten our Courage, we imitate the Third Quality of his Glorified Body, *Donum Agilitatis.* In fine, If *whether we eat or drink, or whatſoever we do, we do all to the glory of God*, as the Apoſtle adviſes; if our Diſcourſes and Familiar Entertainments ſavour of *thoſe things which are above, and*, at leaſt indirectly, *appertain to the kingdom of God*, theſe are Arguments *we are truly riſen with Chriſt*, being of their own nature ſuch Proofs of a Spiritual Life, of a Spiritual Reſurrection from the Death of Sin, as the Exerciſe of the Animal

Acts 1. 3.

Matth. 5. 16.

2 *Cor.* 4. 10.

Pſal. 118. 32.

1 *Cor.* 10. 31.

Functions

Functions and Rational Powers are a Demonſtration of the Continuance or Reviviſcence of the Natural.

2 *Cor.* 11.23. We read, That the Spirit of Darkneſs ſometimes *transfigures himſelf into an Angel of Light*; ſometimes takes a Body of Air, which the deluded Senſe cannot diſtinguiſh from a Solid and Real one; and ſometimes as Artfully moves a Solid, but Dead Body, as if it were Alive. Both Sacred and Profane Hiſtory offer innumerable Proofs *of theſe Slights of Satan*: I ſhall inſtance only in the Second, which is

1 *Sam.* 28.15 moſt for my purpoſe. Thus the Witch of *Endor* is ſaid in the Firſt of *Kings* to have rais'd *Samuel*, whoſe own Words ſeem to prove it a real Reſurrection; *Quare inquietaſti me ut ſuſcitarer? Why haſt thou diſquieted me to raiſe me up?* Yet St. *Auguſtin* aſſures us, *Samuel* did not riſe again in his own, but only in a fictitious and imaginary, or at moſt in an aereal Body. And thro' theſe Slights and Deluſions of Satan it happens that many ſeem to riſe again with Chriſt, who in effect riſe only with *Samuel*. If we regard their Promiſes and Proteſtations, *Sin ſhall never reign any more in their mortal Body*; their Eyes are open'd to ſee and bewail their paſt Tranſgreſſions; they have recover'd their Speech, to declare at the Feet of their Confeſſor thoſe vicious Habits and ſecret Crimes which ſo long had been lock'd up in Silence, and lay putrifying in their Breaſts; at the Voice of Chriſt they iſſue like ſo many *Lazarus*'s from their Monuments, and run to embrace their Life in the Holy Communion. And after all this, who can doubt but their Reſurrection is *real*, and *they are truly riſen again with Chriſt?* But if you keep your Eye a little upon them, you

ſhall

ſhall ſee them ſtill playing about the Flames which had ſcorch'd them before; you ſhall ſee them frequenting the ſame licentious Company which gave them their Death, wantoning upon the ſame Brink of the Precipice whence they ſo lately fell; like Ghoſts, ſtill hovering about their Graves and Places of Burial; in fine, not advanc'd one ſtep farther off the imminent Dangers and *immediate Occaſions* of Sin. And after all this, who can doubt but their Reſurrection was only in the Air, imaginary, or Fictitious, a Stratagem of the Devil to delude them, and to amuſe their Confeſſors; while St. *Paul*'s Declaration touching the State of the Widow, is verify'd in every Soul, *She that liveth in pleaſures, is dead while ſhe liveth.* 1 Tim. 5. 6.

Hæc præcipe, ſays the Great Apoſtle; teach, command, urge, and inculeate this Doctrin. For the Reſurrection of a Soul, cries St. *Bernard*, is not ſo eaſie a thing as you imagine, *it is a great and wonderful Sacrament*, *magnum prorſus & mirabile Sacramentum animæ ſuſcitatio*: *Great* in reference to the Power of God; and *Wonderful* as to the Diſpoſition requiſite in the Sinner. To break the *Treble Cord* of a *threefold Concupiſcence*; to deſtroy all vicious Habits Root and Branch; to lay violent Hands upon our own Hearts, and tear from our Breaſts what is as dear to us as Life, and almoſt as deeply ingrafted as Nature; to turn the Stream of our Affections, *to hate our own Souls*, which we ſo tenderly cheriſh and indulge; to love and embrace a Penitential Life, of which we have ſo great an abhorrence, to which we carry ſuch a ſtrange averſion and antipathy: Ah! Chriſtian, this is not the work

of a few Hours Recollection; this is not the Fruit of a few superficial Tears, which dry and vanish as they fall; this is not the Effect of a Sigh, which passes with the Wind; or of a hasty Resolution, which is forgot almost as soon as made; this is not the *Violence that takes Heaven*, which do's not yield upon every faint or false Attack. These indeed are *Circumstances* which ever attend a true Resurrection; but they are not *infallible Proofs:* They are common to a Real and a Fictitious one: They may be indeed the first Dawnings of a New Life, but are too often only a gaudy Spectre, a meer outside, and an amusing Apparition, So true is that terrible Assertion of the Holy Bishop of *Barcellona*, *Paucorum est labor qui vere resurgunt*, *Few there are who truly rise again, because few will take the pains to extricate themselves from the Snares of Sin*, and remove every Occasion, as far as in them lies, of relapsing into it, after the Example of the Holy King *Josias*, who not only broke down the Idols, banish'd the Artificers, demolish'd the Altars, but also cut down the Groves, to efface even the Memory of Idolatry, lest the Convenience of committing the same Crime might be an Invitation to commit it. Yet this work of estranging our selves from the Dangers of Sin, tho' attended with so many Difficulties, is but a *remote disposition* to a Spiritual Resurrection, a *removens prohibens*; there are others and *nearer* requir'd, not only to the Introducing, but also to the Nourishment *and Preservation of the New Life.*

S. Paciam. Ep. 3. ad Symphr.

2. Kings 23.

This is the Third Analogy the Holy Fathers observe between the Resurrection of Christ and that of a Christian, *viz. the Duration and Perpetuity of it,*

it, intimated by the Apoſtle, when he tells us, *Chriſt being rais'd from the dead, dies no more.* By which words, not only a feigned, but alſo a failing Repentance is ſtruck out of the Book of Life. And this Admonition is particularly addreſs'd to you of *the Houſhold of Faith*, who after a ſincere and unfeigned ſorrow of Heart, after a clear and undiſguis'd Enumeration of all your Sins by Confeſſion of Mouth, after a ſerious Endeavour to apply to your ſelves the Satisfactions of Chriſt by the exerciſe of Good Works, uſe violence upon your Hearts, in exterminating ill Habits, and avoiding thoſe Occaſions which formerly prevail'd upon you, and, in fine, *are truly riſen again*; but, alas! are not riſen again with Chriſt. For after *you have ſet your hand to the Plow, you look back* upon the Eaſe and Pleaſure of the World; after you have been feaſted *with the Bread of Angels, your Hearts return into Egypt*; you remit of your primitive Fervour, you ſlacken in your Devotions, you inquire into a corrupted Moral, and hunt after Caſes to diſpenſe with your Reſolutions; you hearken to the Language of the World, till you are inſenſibly ſeis'd with the Infection, it gains every day upon you, preys upon the Life of the Spirit, and at laſt wholly conſumes it. Thus the very Means of your Salvation corrupt into the Occaſions of your farther Miſery, and your *riſing again* ſerves only to plunge you deeper into Death, by adding to the weight of your former Commiſſions a heavy Ingratitude, a ſacrilegious Abuſe of Divine Grace, a Contempt of Mercy, a Rebellion againſt the Light, an evacuating the Death of Chriſt, and fruſtrating his Reſurrection of its chiefeſt End,

Rom. 6. 9.

that rising from Death with him, you should die no more.

And herein consists the difference between the Resurrection of the Body, and that of the Soul. Both the one and the other are the Effects of a Supernatural and Divine Power: But the one always supposes a Perpetuity and Settled state; the other is subject to Decay, and of its own nature do's not exclude Corruption and Mortality. Thus the *Sunamite*'s Child at the Prayer of *Elizæus*, the Dead Man at the touch of his Bones, *Lazarus* and others at the Voice of Christ, and they who at his Death came forth of their open'd Sepulchers, were restor'd to Life, but to a *dying Life*, they liv'd to die again. But the Spiritual Life communicated to a Soul by the Grace of *Jesus Christ*, is invested, as far as concerns the Operation of the Agent, with Immortality, and has impress'd upon it a Resemblance of his Resurrection, a *Jam non moritur*. She is commanded to cherish and perpetuate that Life, which nothing can corrupt, unless she lay murthering Hands upon her self, and by consenting to Sin, fall a Victim to it.

But can any one who believes in earnest the Advantage and Excellence of this Supernatural Life, who has ever tasted the ineffable Comforts of a Spiritual Resurrection with and in Christ, be so careless of the Advantage, so insensible of the Excellence, so forgetful of the Comforts, as to lavish them away upon every slight occasion, as to exchange them for every gaudy Trifle, as to wound and destroy this Life at the persuasion of a Passion, or for the gratifying a Concupiscence, or for the indulging

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an Appetite? If one did not find this practically true; in ſpeculation one would pronounce it impoſſible; Impoſſible that the Reaſonable Creature ſhould perſecute its own Happineſs, run counter to its own Deſires, and contrive its own Deſtruction, contrary to the *Dictamen* of Reaſon, to the Impreſſions of Faith, and even to the Inclinations of Nature. And whoſoever conſiders with how many Tears, Almsdeeds, and Mortifications, with what Aſſiduity in Prayer, Modeſty of Behaviour, and Earneſtneſs to hear the Word of God, we have ſpent this Holy and Penitential Seaſon, in order to prepare our ſelves to riſe again with Jeſus Chriſt in this Day of his Triumph over Death, will certainly conclude, that *we are* truly *dead, and our Life hidden with Chriſt in God*; that *being* thus *dead to Sin, quomodo adhuc vivemus in illo?* how is it poſſible we ſhould harbor a Thought of living any longer in that wretched Condition? Yet this time of Penance is no ſooner elaps'd, than we begin to provide Matter for a new Repentance: We take the Reins off our Senſes and Paſſions, and turn them looſe to rove and wanton as before, as if Senſuality were the Object of the Churches Indulgence; as if Luxury, Exceſs, miſſpending our Time, ſuperfluous Entertainments, and other Practices which are at all times unlawful, were not at the moſt Holy of Times more Criminal. It ſeems the Tide of our Vices was only ſtemm'd for Forty days, and now the Sluces are pull'd up, to let them roll in their old Channels with more impetuoſity than before. We hear the Churches Invitations to rejoyce and to be merry, her *Exultemus's* and *Alleluia's*; we preſently catch the Sound, and like the

Rom. 6. 2.

the Carnal Jew think it relates to Flesh and Blood; we presently unbend the Mind, and impart the happy News to every Passion and Concupiscence.

But who would have imagin'd that Relaxations of our Manners could be thought by Mankind the fittest Expressions and most unfeigned Testimonies of their Rejoycing at the Resurrection of Christ? But since the World will have it so, I am contented, provided it be made appear, that these are Arguments and Signs of our Rising again with Christ. For our Lord reassum'd his Sacred Body, that we might rise *in Spirit with him, and in Flesh after him.* Our Resurrection then is the principal End of His, and by consequence those Actions which demonstrate us to be truly risen again with him, are the only proper Means to express our Joy, to celebrate his Triumph. And I hope we are now agreed, that these consist *in seeking those things which are above, in setting our affections on heavenly things,* in transcending all Human Considerations, in leaving the World far below us, and contemning its Vanities, Honors, and Riches, as much as we abhor its Vices and Corruptions. As for *Flesh and Blood,* their Inclinations and Concupiscences, *which can never possess the Kingdom of God,* they become more than ever our mortal Enemies; we have a new Obligation to persecute and detest them, a fresh Provocation to distress and mortifie them, because they hinder us from enjoying the Liberty of the Children of God, they are a Clog upon the Heart, a Damp upon the Spirits, they check the Flight of the Soul, and lure her down when she is upon the Wing to have *her Conversation in Heaven.*

1 Cor. 15. 50.

Philip. 3. 2.

And

And ſince this is your Belief, but your Practice ſo contrary, has not the Apoſtle as much reaſon to expoſtulate with you, as he had with the *Galatians*, *Sic ſtulti eſtis, ut cum ſpiritu cæperitis, carne conſummemini? Are you become ſo fooliſh, as to end in the Fleſh, after you have begun in the Spirit? Tanta paſſi eſtis ſine cauſa?* Have you ſo long bridl'd your Appetites, and deny'd your Senſes even their lawful Satisfactions, to let them break out at *Eaſter*, like a Vapor from ſome Hollow of the Earth, more unruly, furious, and deſtructive than they could have been, had you not penn'd them in and confin'd them? *Have you ſuffer'd ſo many things in vain?* ſhed ſo many Tears without Fruit? given ſo many Alms to no End? In vain, without Fruit, and to no end indeed, unleſs theſe happy Beginnings are crown'd with an anſwerable Perſeverance, unleſs you dy'd to Sin to riſe again with Jeſus Chriſt, and are riſen again to die no more. *Which God of his Infinite Mercy, &c.*

Gal. 3. 3.

v. 4.

The End of the Firſt Sermon.

A

SERMON

Preach'd before

Her Majeſty

THE

QUEEN-DOWAGER,

On *Whitſunday*, 1686.

Nolite contriſtare Spiritum Sanctum, *Epheſ.* 4. 30.

Grieve not the Holy Ghoſt.

AS the Children of *Iſrael* (Moſt Sacred Majeſty) receiv'd the Law Fifty days after the Paſchal Lamb was Sacrific'd, in Memory and Thankſgiving for their Miraculous Deliverance from the *Egyptian* Slavery; ſo the Church of Chriſt, in the fulneſs of time, and after that myſterious number of Days elaps'd from the Sacrifice of the Immaculate

Lamb, who takes away the Sins of the World, is eſtabliſh'd by the ſolemn publication of a New Covenant, a Covenant of Grace. But to expreſs the Analogy and Relation between the one and the other, the Shadow and the Subſtance, the Law and the Conſummation of the Law; to inſinuate the ſame Spirit of God, who dictated the Firſt, to be alſo the Author of the Second, both are deliver'd upon the Mount, both in Fire, both with Sound and Majeſty. But as perfect Charity caſts out Fear: ſo the Law of Perfection is diſtinguiſh'd from the Imperfect, by introducing Charity in the place of Fear, a gentle lambent Fire in lieu of Thunder and Lightning; by changing Mount *Sina*, the Region of Terror, for *Jeruſalem*, the Viſion of Peace; a frightful Deſert, for the Place of Prayer, the Miniſtry of an Angel, for the immediate Preſence of the Holy Ghoſt. The firſt was written in Tables of Stone,
2 *Cor.* 3. 3. the latter, ſays the Apoſtle, *in the fleſhly Tables of our Hearts*; the one was attended with all the Circumſtances of Terror, and repeated Menaces of Death, and all little enough to make a ſtiff-neck'd People bend their Shoulders to a Heavy and Galling Yoke; but the other, as gentle in the Declaration as eaſie in the Execution, is publiſh'd with the appearance of fiery Tongues, Emblems of Softneſs and Eloquence, Hieroglyphicks of Light and Charity, to expreſs its Efficacy, not by Conſtraint, but Inſinuation; not by Compulſion, but Perſuaſion; as Fire is the moſt bright, moſt piercing, and moſt active of the Elements, and the Tongue the moſt tender in Subſtance, the moſt eaſie in Operation, yet the moſt powerful of all our Faculties. In a word, the

firſt

firſt was deliver'd in Smoke and Clouds, to ſignifie its Property, Imperfection, Obſcurity, Darkneſs, or, at the beſt, a Cloud which was to break up and diſperſe, *umbra futurorum*, a Shadow which was to paſs away; the ſecond, under the Symbol of Wind, pure, open, cleanſing, to ſhew the Inſpiration of the Holy Ghoſt, as requiſite to clear the Soul from the Corruption or Contagion of Sin, as the Wind is to purifie the Air, and the Air is to refreſh the Body; and therefore his Divine Preſence is ſometimes call'd a *Blaſt of Wind*, as the Spouſe in the *Canticles*, *Veni Auſter perſla hortum & fluent aromata*; ſometimes a *Breath of Air*, *tanquam Spiritus auræ lenis*; ſometimes *Spiraculum vitæ*, *the breathing of Life*; and generally *a Spirit*, καὶ πνοὴν, not only in reference to his Eternal Proceſſion from the Father and the Son by way of Spiration, or reciprocal breathing of Love, but alſo in order to his Operations *ad extra*, working himſelf into the Soul by inſenſible ways, giving her Action and Motion, as the material Air do's the Lungs, and the animal Spirits every part of the Body: *Spiritus Sanctus vita ſpirituum, ſenſificans, vivificans*, ſays *Richard* of *St. Victor*. Wherefore our Bleſſed Maſter, who on this Day fulfill'd his Promiſe of ſending the Holy Spirit, compares it, *John* 3. 8. to the Elementary, *which bloweth where it liſts, whoſe ſound we hear, but cannot tell whence it cometh, or whither it goeth; ſo is every one that is born of the Spirit:* By which laſt Words he applies the Compariſon, as if he had ſaid, You are to believe the Influence of this Spirit, as neceſſary to beget and perpetuate the Life of the Soul, as you experience the other is to the Life and Wel-

Coloſ. 2. 17.

Cant. 4. 16.

Richard. de S. Vict. l. 6. de Trin.

fare of Nature; and as he that hinders the Air from paſſing into his Lungs, muſt immediately be ſtifled, or ſoon burnt up with interior Heat; ſo he that checks the entrance of the Holy Ghoſt, whoſe Property is to allay the Heat of Concupiſcence with the nobler and gentler warmth of a Spiritual Love, to aſſwage the Paſſions, to cool and moderate the Affections; or he that ejects him out of his Heart after he is enter'd, is ſaid to contriſtate, *to grieve the Holy Ghoſt*, and fruſtrate the end of his Coming; *Nolite contriſtare Spiritum Sanctum.*

This Conſideration carry'd me upon theſe Words of the Apoſtle, and pointed them out as a proper Theme equally fitted to the Sanctity and Solemnity of the Time, to the Neceſſities and Capacity of every Hearer; and as the moſt important Advice can be given Chriſtians (who have already receiv'd, and are ſuppos'd to poſſeſs the delightful Preſence of the Holy Ghoſt) to cheriſh that gentle Flame, to treat the Divine Gueſt as becomes the Children of Light; not only not to expel him out of their Hearts by any criminal Action or Conſent; but not ſo much as to give him the leaſt Offence, by remitting of the Devotion they feel, or pious Reſolutions they make at this Holy Time. *Nolite contriſtare, &c.* But to maintain the Intereſts of this Holy Spirit, we muſt have his Aſſiſtance, the Power of Perſuaſion being one of thoſe Gifts of Tongues which *deſcend from above*, and which is obtain'd by the ſame Diſpoſition the Apoſtles were in *perſeverantes in oratione*, by continuing in Prayer; and if you would learn the Method, the Evangeliſt delivers it in two words, *Cum Maria*; the Bleſſed Virgin is the Pattern;

Pattern; the Holy Ghoſt found her in the ſame poſture at his ſecond Coming, as he did in the firſt, when the Angel ſaluted her, *AVE MARIA.*

Grieve not the Holy Ghoſt.

THE Eſſential Joy which God poſſeſſes within himſelf, and which is Himſelf, places him above the reach of Grief; but not above our Attempts to afflict him: His Immortal Godhead and Power may ſecure his Being, but not our Obedience; we are as ready to take up Arms againſt him, as if we could dethrone him at our Pleaſure. His Majeſty and Juſtice may ſtrike a Sinner with Amazement and Terror, but not always with that Fear which works a ſtable Repentance. Thus his Love, and Mercy, and Glory, which eſtabliſh his Beatitude; his Glory, that no Evil can approach him; his Love and Mercy, that he would paſs by the Injury, if any ſuch could be done him, exempt him from a poſſibility of grieving; and yet we grieve him, that is, we are as criminal and injurious to him, as if he were ſuſceptible of our ill uſage. For tho' every Sin be levell'd at the Whole Trinity, the Undivided Godhead againſt which it is committed, yet the Holy Ghoſt, to whom the Work of our Converſion is appropriated, is ſaid to be the Principal Object of the Injury, as implying a horrible Contempt of his Favors, *Spritui gratiæ contumeliam facientes.* Our Faith teaches us to conſider the Holy Ghoſt in two different States in reference to Human Nature; the one, as hovering over us, and deſiring to enter into the *Heb.* 10. 23.

the Heart of Man, which belongs to him upon ſo many Titles; the other, as ſtriving to keep poſſeſſion of it, which to maintain, he has been ſo liberal of his Graces and Inſpirations, of his Gifts and Promiſes, and even of himſelf; *Spiritus qui datus eſt nobis*: In each of theſe Circumſtances we may diſpleaſe and contriſtate him; Firſt, If we refuſe him admittance when he demands it: And ſecondly, If we oblige him to quit his Hold, after we have peaceably admitted him, and taſted the Comforts of his Preſence. The Refuſal is the Injury, the Sin of *Obſtinacy*; the Excluſion, that of *Contempt*: Two moſt execrable Crimes, and high Provocations, the Apoſtle admoniſhes us to be aware of; and to enforce his Admonition, ſhall make the Two Parts of this Diſcourſe.

I. Firſt, The Refuſal to admit him; by which I do not underſtand as if he were locally diſtant or abſent from the Heart of Man; for he is eſſentially every where by the Immenſity of his Nature, and as neceſſarily in the Heart of a Sinner, as in that of a Saint; becauſe *in him we live, we move, and have our being*. But this Diſtance implies only a Moral Separation, conſiſting in the privation of Grace, by which he reſides and dwells in us after a peculiar and more excellent manner. But no ſooner do we conſent to a Mortal Sin, than we violently thruſt him out of doors, and diſpoſſeſs him of this latter and better kind of Inhabitation, while he, like an unwearied Lover, returns as calmly as if it were his firſt Approach, as if he had never been expuls'd, and courts the Soul with ſuch melting Expreſſions as would

would reduce any Heart but that of a Sinner; for it is not a peculiar Dialect to his Beloved in the *Canticles*, but his common Language to every revolted Heart, *Aperi mihi ſoror mea, ſponſa mea*; *Open to me, my Siſter, my Spouſe.* Prodigious! The unfaithful Servant he calls Siſter, the Traytor and Rebel he vouchſafes to call his Spouſe, to put her in mind of what ſhe was before ſhe loſt her Honor, and forfeited thoſe glorious Titles, which he continues to give her, that he may provoke her to Repentance, that he may reſtore her Innocence. Cant. 5. 2.

Theſe Inſtances, or *knocking at the door*, as the Holy Spirit ſtyles them himſelf in the *Revelations*, in the Council of *Trent* he calls the Motions of Grace *nondum inhabitantis*, that has not yet procur'd entrance, but is laying Siege to the Gates, and trying all the Avenues and Paſſages to get in. Such is the State (Beloved Chriſtians) to which moſt of us have reduc'd the Holy Ghoſt; we ſhut our Hearts upon him, and while there is a Paſſion within to gratifie, a Concupiſcence to indulge, we are inſenſible to his Impulſes, and deaf to his Voice; and has not he reaſon to be offended and griev'd at ſuch a Treatment? If we may gather the vehemency of his Affection from his earneſt Deſires and paſſionate Solicitations to be admitted, we may gueſs at the Malice and Impiety of our Refuſal, by his ſo deeply reſenting it, that God who is Charity, the God of all Conſolation, is oblig'd to treat with the Sword in his Hand, to change his Entreaties into Menaces, and threaten Puniſhments where he promis'd Rewards. Wherefore, ſays a Learned Writer, his

his Eternal Wiſdom could invent no Emblem ſo proper and ſo expreſſive of his ardent Deſires to penetrate into the Heart of Man, as that of *a Tongue* and *Fire*, both piercing, both irreſiſtible, but in ſeveral kinds; to ſignifie, that he will leave no Method untry'd, no way unattempted; if the more gentle Aſſaults of the Tongue, Promiſes, Endearments, Expoſtulations, and Perſuaſions cannot prevail, he will ſet upon us with all the Flames of his Indignation, and eternal Ardors of his Divine Nature;

Deut. 4. 14. *Dominus Deus tuus ignis conſumens eſt*; *Your God is a conſuming Fire*, in compariſon of which, the Fury and Rage of our Elementary is but a glaring and harmleſs Vapor; the deſtroying and penetrating Lightning, but a gentle and cooling Blaſt; the rending and dreadful Thunder, is but a friendly Addreſs, and ſoft Embrace. But *thy God is a conſuming Fire*, that

Heb. 4. 12. is, in the Apoſtle's Expoſition, *The Word of God*, or the Holy Ghoſt ſpeaking in our Hearts, *is quick and powerful, ſharper than a two-edg'd Sword, piercing even to the dividing aſunder of Soul and Spirit, and of the Joynts and Marrow, and is a diſcerner*, an avenger *of the thoughts and intents of the Heart*; *for all things are naked to*, and eaſily conquer'd by *his Eyes*. *Et in-*

2 Theſ. 2. 8. *terficiet impium Spiritu oris ſui & illuſtratione adventus ſui*, ſays he elſewhere; if he cannot deſtroy the Wickedneſs of the Man with the Breath of his victorious Grace, he will deſtroy the wicked Man with the Glory of his Preſence, and Terror of his Approaches.

But this Attempt of the Holy Ghoſt to reduce a ſtubborn Heart, is not to be underſtood of Force or Conſtraint;

Conſtraint; for he do's not deſire to poſſeſs it by Neceſſity, but by Submiſſion; he comes upon it *in ſpiritu vehementi*, with Vehemence, but not with Violence, which takes away our Liberty; for he eſteems it the greateſt Victory, to make us yield, while we remain able to reſiſt. He has a tender Compaſſion for the moſt rebellious Sinner; and in deſpite of all Provocations, Acts of Hoſtility, and defacing the Beauty of a Heart he had been ſo long adorning, the Print of his Finger ſtill remaining upon the Creature, and the indelible Character of his Sacrament upon the Chriſtian, he acknowledges the Work of his Hands, he remembers it was his Temple, he endeavors to repair the Ruins, and conſecrate it again with his Preſence. To obtain which deſir'd End, he do's not think it either beneath his Majeſty, or derogatory to his Power, to capitulate with the Soul, whoſe concurring Aſſent is requiſite to her own Happineſs, to ſue to her, to uſe Sollicitations and Perſuaſions, according to the Senſe the Maſter of our Schools and other Divines give to the Words of St. *Paul*, *Poſtulat pro nobis*; he asks not only for us, but alſo of us, to be readmitted into our Hearts, *ubique petit ab omnibus recipi*, ſays the Angelical Doctor, comparing this Divine Lover to the Sun, who not only offers his Light to the Eyes of all the World, but alſo darts it upon them, and with the Points of his Rays ſollicits them to open and let in the Day: *Petit ab omnibus recipi.* Rom. 8. 26.

From whence I make two Inferences worthy your ſerious Conſideration. The firſt, That the greateſt exterior Glory the Holy Ghoſt is capable of, the only Joy he takes *ad extra*, out of himſelf, is to find us

yielding to his Deſires, acquieſcing to his Motions and re-entring into the State of Grace. The ſecond That a Refuſal on this occaſion, irritates him to the higheſt degree, and of its own nature is ſuch a Subject of Grief, as a loving Parent feels when he ſees himſelf diſreſpected and injur'd by an ungrateful and diſobedient Child. He is not only troubled at his Miſcarriages, but is far more afflicted that he is oblig'd to puniſh him for them, foreſeeing that his Diſobedience will bring him to an unhappy End. In like manner the Holy Ghoſt is ſaid to grieve, when we not only abuſe his Patience, contemn his Love, and reject his Comforts, but alſo draw upon our Heads his juſt Severity, while he foreſees the Puniſhment he is going to inflict upon his Children will not amend them; for the Crime is irremiſſible, the Puniſhment is unavoidable; the Crime, a Blaſphemy againſt the Holy Ghoſt; and the Puniſhment, never to repent of it; *non remittetur.*

Matt. 12.31.

Indeed Divines are much perplex'd, and can hardly agree in what this Blaſphemy conſiſts, which ſo much exaſperates the Spirit of God, and turns the Meekneſs of the Dove into the implacable Fury of the Lion. St. *Auguſtin*, whoſe Judgment is of greateſt weight, ſuppoſes it to be final Impenitency, as being the laſt, and at the ſame time the Puniſhment of all other Crimes. 'Tis a Puniſhment, and the ſevereſt of Puniſhments, becauſe a dereliction of God: 'Tis a Sin, or a Circumſtance of Sin, becauſe it renders all the preceding unpardonable. But how come we to plunge into this bottomleſs Abyſs of Miſery, unleſs by refuſing Grace when it is offer'd us? There is the Crime; and are not we juſtly ſentenc'd

tenc'd to it for our ſo long continu'd Reſiſtances againſt the Divine Impulſes, ſo frequent Contempts of Calls from Heaven, in Sermons, Advices, Examples, Duties of Piety, Occaſions of Charity preſented to us, good Books put into our Hands, Remorſes ſtarted in our Conſciences, Convictions riſing in our Underſtanding, and holy Deſires breath'd into our Hearts? There's the Puniſhment: And what more juſt than that our own Meaſures ſhould be turn'd againſt us, that there ſhould be a reſemblance between the Chaſtiſement and the Offence; as Contempt was the Crime, ſo Contempt ſhould be the Condemnation? The Sinner contemns God, and God revenges himſelf by contemning him; the uſual proceeding of ſlighted Love, *qui ſpernis, nonne & ipſe ſperneris?* He applies his Mercy, in quality of a Phyſician, to heal the Soul; but ſometimes he muſt in like manner exerciſe his Juſtice, by giving her over when her State is deſperate. *Curavimus Babylonem & non eſt ſanata*; To cure thee, O wretched Creature, to whom a Life ſpent in Diſorders and Confuſion has merited the Style of *Babylon*; to cure thee, I have apply'd all my healing Graces, comforting Inſpirations and ſovereign Reſtoratives; neither Oyl nor Wine, neither gentler nor ſharper Remedies, neither Proſperity nor Perſecution, have been wanting to thy Wounds; *ſed non eſt ſanata*, but thou art not, becauſe thou wilt not be cured: *Derelinquamus eam*, thou art paſt recovery, I will leave thee to the Cogitations of thy own Heart, *in manu conſilii tui*, I will viſit thee no more, I will call thee no more, I will quite forget thee, I will not ſo much as be angry with thee any more, *auferetur zelus meus à te, & quieſcam, nec iraſcar amplius.* *Iſa.* 33. 1. *Jer.* 51. 9. *Ezech.* 16 42.

Now tell me, Chriſtian, if ſuch as refuſe to give the Holy Ghoſt entrance into their Hearts, ſo heavily contriſtate him; how grievouſly do they offend, who thruſt him violently out of their Hearts, after they had readily open'd the Gates to him, receiv'd him honourably, treated him friendly, and reciprocally receiv'd unſpeakable Inſtances of his Affection? This is the next thing I have to conſider: Be pleas'd to accompany me with your Hearts, as well as with your Attention.

II. Whether to be repuls'd from the Heart of Man, or expuls'd out of it, be the greater Affront to the Holy Ghoſt, and the more deſerving Subject of his Diſpleaſure, may be a queſtion in the Theory, and is diſcuſs'd by Divines; but I ſuppoſe in the Practice an indifferent Judgment may determine. For as right Reaſon eſteems it an Injury of a higher nature, and far more provoking, to treat a Man ill in his Preſence, than in his abſence, becauſe it adds the greateſt Impudence to the Indignity; ſo the firſt Crime a Perſon in the State of Grace commits, becomes incomparably more injurious by that Circumſtance. I might inforce this with the ordinary Topick of Ingratitude, which ſtains it ſtill deeper: But I paſs by theſe Two Reaſons, ſo conſiderable, had I time to urge them, to come to a Third, drawn from the Injury God ſuffers, upon the account he is chas'd from a Place he held by ſo full and undiſputed a Poſſeſſion, and which belongs to him by an unqueſtionable Tenure, and ſo many warrantable Titles; *Elegit Iſrael in poſſeſſionem ſibi, He has choſen Iſrael for his poſſeſſion*, ſays the Royal Advocate of Heaven. Pſal. 134. 4.

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Now do we find our ſelves ſo nearly touch'd, and ſo vehemently exaſperated, when an Intruder comes to thruſt us out of doors, and ſeiſe on our Inheritance? and ſhall we allow no Reſentment to the Holy Spirit, when he is wrongfully and contumelioufly ejected out of his Habitation, *for he dwells in the midſt of us*; out of his Temple, *for you are the Temples of the Holy Ghoſt*; out of his Empire, *for the Kingdom of God is within you*; out of the Seat of his Pleaſure, *for his Delights are to be with the Sons of Men?* Do we not ſuffer any one to diſpute our Right to what we have made with our own Hands? Such is the Heart of Man to the Holy Ghoſt. Do we not account it as abſurd as impudent, to demand whether the thing be ours which we have bought? Such is the Heart of Man to the Holy Ghoſt. Do's not a long Preſcription juſtifie a Tenure, and long Poſſeſſion create a Title? Such is the Holy Ghoſts to the Heart of Man. For he lays claim to it, not only becauſe he is the Spirit of God the Father who created us, of God the Son who redeem'd us, but alſo becauſe he has Rights to us peculiar to himſelf, by the Love he bears us, by the ſanctifying Grace he has beſtow'd upon us. This is what the Apoſtle ſeems to point at, when immediately after he had exhorted the *Epheſians*, in the words of my Text, *not to grieve the Holy Spirit*, he adds for a Reaſon, *in quo ſignati eſtis*, becauſe you are ſeal'd by him, becauſe you have receiv'd his Character; as Men uſe to imprint their Arms or Mark upon ſuch things they eſteem moſt precious, and would not have uſurped or violated by any foreign Hand; *Signati eſtis*. The Holy Ghoſt impreſſes himſelf upon our Hearts in every Sacrament;

ment; I ſhall inſtance only in two, *Baptiſm* and *Penance*. In Baptiſm he imprints ſuch a Character upon the Soul, as neither Time nor Eternity can deface, neither Violence nor Sin can raze out; for ſince nothing is deſtroy'd but by its Contrary, the Characteriſtical Form muſt be indelible, ſays the Maſter of our Schools, as having nothing contrary to it ſelf. The Sacrament of Penance leaves not indeed ſuch an immortal Impreſs behind it, but plains out all the Tracts of Sin, and imprints upon the Level an habitual Love, which is the Seal of the Spirit, and which our Bleſſed Saviour makes a diſtinctive Character between his Friends and his Enemies. *In quo ſignati eſtis*; we are mark'd as his Living Temples, according to the Cuſtom of all Religions, that ingrave on the Frontiſpiece of their Temples, or in the moſt eminent Part of them, Hieroglyphicks of the Divinity they adore. *And do you not know*, ſays the Apoſtle, *that you are the Temples of the Living God?* Your Heart is the Sanctuary where the Father is worſhipp'd in Spirit and Truth; Charity is the Prieſt, Faith and Hope are the Aſſiſtants, Penance and Prayer are the Sacrifices.

And tell me now (ungrateful Chriſtian) after ſo full, ſo free, ſo long and ſolemn a Poſſeſſion, to be turn'd out all on a ſudden, in a moment, as ſoon as a Mortal Sin can be committed, and this to make way for his mortal Enemy; to be ſold for the fulſom Pleaſures of this World, for a Luſt or an Ambition; to be exchang'd for the amuſing Trifles, Vanities and Riches, is it not the higheſt Injuſtice, and moſt foul and abominable Sacrilege? An Injuſtice, becauſe you prodigally caſt away what belongs

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to another: *Non eſtis veſtri*; Do not think your have power to ruine your ſelves, or that you wrong no Body but your ſelves; 'tis a vulgar Saying, and a vulgar Miſtake; *You are not your own.* A Sacrilege, becauſe you rob the Temple of the Holy Ghoſt, where he had treaſur'd up the Riches of his Goodneſs, where he had made the Repoſitory of his Graces. Is it ſtrange then he conceives ſo high a diſpleaſure at ſuch ill Uſage, that he breaths out ſuch lamentable Complaints by the Mouth of the Prophet, *Afflixerunt Spiritum Sancti ejus, They have afflicted his Holy Spirit*, they have griev'd his very Soul, not only for the Injuſtice, not only for the Sacrilege, nor only for the Expulſion, but much more for the aggravating Circumſtance, the Contempt. For tho' every Sin be injurious to the Holy Ghoſt, and of what nature ſoever, involves a Contempt of his Divinity, by diſobeying his Commands; an undervaluing his Perſon, by baniſhing him our Company; and a ſcorn of his Gifts, by caſting them from us: yet every conſidering Man will grant, the firſt Capital Offence a ſanctified Soul commits, is big with a particular Contempt and Slighting of the Divine Spirit, becauſe it not only thruſts him out of his Poſſeſſion, but do's it to introduce the Spirit of Pride, of Luxury, of Ambition, of Covetouſneſs, and the like, in his place: By which the Sinner declares, that he ſets a lower Value on Jeſus Chriſt, than the moſt trivial Satisfaction of the World. For whether he makes a diſtinct Reflection on it or no, it is certain he virtually compares the Good Spirit which is in poſſeſſion of his Heart, with the Evil one which is ſolliciting admittance; and by conſenting

Iſa. 63. 10.

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ing to Sin, he declares his Judgment, and ſhews which is preferable in his eſteem.

There is no ſort of Contempt like that of Compariſon, which not only deſpiſes a Man, but, to increaſe the Confuſion and Affront, firſt ſets another in competition with him, and then gives that other the advantage over him: Which Proceeding, tho' ever odious, in two Caſes is moſt abominable, in the Rights of Sovereignty, and in the Intereſts of Love. If a People ſhould depoſe their Prince, they would commit the fouleſt, the moſt unjuſt, and moſt unchriſtian Action in the World; but if they ſtop there, 'tis only an abſolute Contempt: But if the giddy Multitude proceed to a new Election, and put up the mortal Enemy of their Lawful Sovereign, then 'tis a Contempt of Compariſon. If a Wife ſuffer that Conjugal Affection to die, which Nature and Religion oblige her to cheriſh towards her Husband, 'tis a horrible Injury, 'tis a Contempt; for there can be no Indifferency in that Caſe: But if ſhe turn her Affections upon a Stranger, the ſworn Enemy of her Lawful Spouſe, ſuch a Preference heightens the Affront beyond all that can be expreſs'd, beyond all compariſon, and chaſes Anger into Deſparation and Fury.

Now what Reſentment Paſſion raiſes in Men, Juſtice kindles in the Holy Ghoſt; for he enters a Soul in both theſe Qualities, as Sovereign to make it the Seat of his Empire, *regnum Dei intra vos eſt*; and as a Spouſe, to contract with it the neareſt and moſt ſacred Alliance, *Sponſabo te mihi in ſempiternum.* Yet every idle Pretender, every rebellious Appetite, or unruly Paſſion, is admitted to diſpute his Title, while the Owner is forc'd to plead his Right before

a corrupted Judge, the Free-will of Man; while the Heart, an unfaithful Spouſe, is not only conſenting to his Baniſhment, but alſo before his Face abandons her ſelf into the Embraces of a foul Adulterer, the profeſs'd Enemy of her rightful Lord, preferring the momentary Pleaſures of this World, before the eternal Careſſes of his Favour.

But he bewailing her Loſs more than his own, (when the loſing of him is indeed the loſing her ſelf) follows her, with the Tears and unſpeakable Groans of her Mother the Church, begs of her to return, more to her ſelf, than to him, *Redite peccatores ad cor*; and is contriſtated that ſhe will neither believe nor prevent her endleſs and unconſolable Sorrow, *Si cognoviſſes & tu.*

And what do you now expect, Chriſtians, but that, (to cloſe up this Diſcourſe) I joyn my Voice to that of the Holy Ghoſt, and become his Advocate, who pleads for himſelf to your Heart; and that I beg of you once with my Lips, what he do's every moment by his Grace, *Nolite contriſtare?* For his and your own ſake have pity upon your own Souls, and *ceaſe to grieve the Holy Ghoſt.*

1. If you have not yet given him entrance by a faithful Obedience to his Call, *hear his Voice even this day, harden your Hearts no longer*, put an end to your Reluctances and Reſiſtance. There are but two Wills concern'd in your Converſion, but two Conſents requir'd to the thoro' Amendment of your Life, the Holy Ghoſt's, and your own. And I hope, from what I have diſcours'd, you are very well ſatisfied, that the Holy Ghoſt wiſhes nothing ſo earneſtly, deſires nothing ſo paſſionately, demands no-

thing ſo inſtantly: And do you deliberate upon the matter? Do you entertain the Motion ſo coldly? Is your Salvation in your own Hands, and you ſtand demurring whether you ſhall accept of it? Is that freely offer'd you, which you ought to have ſu'd for with flaming Sighs and unexpreſſible Groans, *gemitibus inenarrabilibus*? Is it not Crime enough to have hitherto reſiſted his *Inſpirations*, ſtopp'd your Ears againſt his *Calls*, rejected his *Counſels*, and trampl'd upon his *Commandments*? Will you continue in Rebellion till there is no Mercy left for you? Will you ſeal up your Ears till the Invitation is paſt? Will you not render to his Counſels till it be too late, nor acknowledge his Commandments till you are loſt for ever? Will you ſend back his comfortable *Venite's*, *Come to me*, with the Language of the wicked, *Recede à nobis*, *Depart from us*, and force him to that bitter Retaliation, *Recedite à me*, *Depart from me you curſed into everlaſting fire*?

And this you do, while you continue to neglect his repeated Inſtances and Calls; for a continu'd Neglect is a Contempt, and a Contempt of the Holy Ghoſt is that Baſphemy which pronounces Sentence upon it ſelf, the fatal *Recede à nobis*, *Depart from us* for ever. Yes, hard-hearted Sinner, cruel to thy ſelf and to thy God; God will obey the Voice of Man, who would never hearken to the Voice of God; he will *depart from thee* for ever. For the Scripture often warns us, that there is a certain number of Sins, which, fill'd up, chaſe him away irrevocably; that there is a certain number of Calls, which being rejected, *You ſhall call*, ſays he, *and I will not hear*; and there is a certain number of Graces

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ſumm'd up, and recorded by the Hand of Juſtice, after which no more are given, or at leaſt ſo imperfect and weak, as they leave the Soul in a moral impoſſibility to break her Chains, or ſhake off her evil Habits.

Perhaps this is the laſt Opportunity ſhall ever be preſented you; perhaps this is the laſt time you ſhall ever hear the Holy Ghoſt ſpeaking to your Hearts, the laſt and peremptory Term of Grace, beyond which it ſhall never be extended, and on acceptance of which, depends your eternal Predeſtination or Reprobation: Perhaps this is your laſt *Pentecoſt*; and remember you are warn'd, that he who appear'd to day in the ſhape of Fiery Tongues, to expreſs how ardently he deſires your Converſion, will one day appear in that terrifying Poſture, the Prophets beheld him, when a flaming Sword iſſu'd from his Mouth, Death and Deſtruction walked before him, a Torrent of Fire ſtream'd from his enrag'd Countenance, and flaming Eyes, to conſume his Enemies.

2. But above all, you that have already receiv'd the Holy Ghoſt, *Nolite contriſtare*, do not grieve him, do not extinguiſh thoſe Divine Flames he has rais'd in your Hearts: Conſider what a Happineſs it is to be his Temple; give him not the diſpleaſure to ſee himſelf chas'd from that Place, whence his Acceſs had chas'd ſo many evil and tyrannical Spirits, and where he deſires to dwell in this Life by his Grace, that we may dwell for ever in his Glory. *Which I beſeech, &c.*

FINIS.